لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Tabuk 1348—September 1969

EDITORS

S. D. AHMAD **M. G. AHMAD**

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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Printed at the Nusrat Art Press, Rabwah, and Published by M. Masud Ahmad, B.A.
for the Sadr Anjuman Ahmadiyya, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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Annual subscription including packing and postage :

1.	Pakistan, India and Ceylon :	... Rs. 10
2.	England and other sterling areas	... £1.
3.	U. S. A. and other dollar areas :	... $3.00

Notes : Cheques and drafts should preferably be drawn on a Pakistan bank. In case a bill or cheque is drawn on a foreign bank, a collection chaȝre of 50 cents for U.S.A. and 4sh. for U.K. should be added to the amount of subscription.

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The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXIII TABUK, 1348—SEPTEMBER, 1969 No. IX

The Economic Structure of Islam

The Khalifat-ul-Masih III, in his Friday address delivered at Rabwah on June 13, 1969, on the economic structure vizualized by Islam, observed :

I was stressing the point that all religions aimed at establishing pure Unity of God. Allah, the Supreme, has through Islam, in terms of the teachings of the Holy Quran, granted a light to men, in such a perfect shape, that it establishes firm His Unity, making it so clear, that it covers in its flashes, the heart, the soul and even the mind of man. The entire text of Islamic doctrine builds up Unity of the Creator-Lord and implements all its implications. The economic structure of Islam embodies all these characteristics.

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I had explained that the economic set-up of Islam has its roots in the Mother Attributes (the four attributes of Allah, the Excellent, mentioned in the Surah Fatiha) ; we find in it in particular the scintillation of the attributive "The Lord of Universal providence" (Rab-bil-alamin).

Rabb means, firstly the Creator of man ; secondly One who

granted to every man different capacities and faculties. Thirdly One who restricted and limited to an orbit the spiritual, moral, intellectual and physical powers and talents of each person. He said فقدره تقديرا (Al-Furqan 3) ; fourthly Rabb means one who created what was required to guard these faculties from decay and death. Fifthly, one who created means for genuine and perfect growth and development.

Because of these attributes, the Islamic economic system predicates a lot of rights. The primary right that it affirms is that every person should have whatever he needs for the perfect growth and development of his spiritual, moral, intellectual and physical faculties, within the orbit of his individual capacity, since it has been created for him by the Lord of Universal providence and not as a gratuity or as dole and alms.

The other thing that comes up before us, is that any demand that disarrays the physical, intellectual, moral and spiritual faculties of man and impells towards disaster shall as a matter of principle be turned down, on the ground of its being invalid. As, for example, European masses often start agitation on the the ground that they are not having liquor in sufficient quantities or for lard which they say is available to the rich and denied to the poor.

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I have said this because when I joined Oxford, I had the fear that the College establishment might serve me with a wrong type of diet. On the very first day of my arrival there, I went to the kitchen. It was a big setup. I told the Chef that I would not want any meat because *Zabiha* could not be available. I asked him to cook fish or eggs for me in butter and never at all in lard. He smiled and said that the poor students who came there could not afford the luxury of lard. Again, there are many forms of gamboling provided as diversions which drain billions of rupees from the poor to fill the coffers of the rich. The Islamic Economy shall not favour a demand for such diverting games. It will reject it outright, for, it is an economic racket and involves money. Further, if leads to disinte-

gration, intellectual amd moral as well as spiritual. There are, besides these, many other libidinous demands. When European nations invade a country to loot and ransack it for their interests, a platoon of harlots accompanies the expeditionery force. It is one of their demands. But Islam cannot concede demands of a licentious nature. In short, the Islamic Economic Establishment shall turn down every demand that is injurious to the physical, intellectual, moral and spiritual faculties of man.

Limited Capacities

Its third characteristic that we observe, as I have already said is that Allah has, in terms of فقدره تقديرا created a capacity for every one and has fixed its orbit. One cannot tresspass its bounds. If one wants a huge sum of money for some ambitious programe and the demand far exceeds the bounds of his capacity, Islamic Economic Establishment will disfavor it. If, for instance, a dull-headed student who cannot go beyond high school graduation, were to ask for a donation on grounds of the poverty of his parents, to prosecute higher studies and since he has not been gifted with intellectual capacity for college level education, his request will therefore have to be rejected. For, he had no right to it : he lacked the capacity for it. Or a wealthy man might want to invest his money in the education of his inefficient son. A genuine Islamic Economic set-up would not permft it as it would amount to infringement of the right of another person.

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The second example I have cited is applicable to the Ahmadiyya Academy (Jamia). I feel that only a student who is physically, morally, intellectually and spiritually equipped to be a servant of faith, disposed to render sacrifices, and ready to work with the spirit of dedication, can be eligible for admission to it. If we admit another type of student, one not so equipped as to turn out a missionary of Islam, we will be hurting the chances of another candiate. For, God did not provide that investment for him ; He provided only as much as his capacities called for. The demands that militate against the perfect and all-round development of the capacities of the indi-

vidual shall therefore have to be ignored.

Now it is evident that it is through application that potentialities find impetus to development, and through the spirit of emulation which can take many forms. There can be, in short, no true development and growth without competitive effort and without exertion. One has to work, to make sacrifices and to suffer hardships.

I, therefore, hold that Islam shall reject all the students' demands for improper concessions. They shall however be provided with every reasonable facility, and their every legitimate demand shall be met and every sensible concession granted and every step shall be taken, that tends to favor their normal and full development. But the demand that they be granted second division on obtaining 40% marks or declared qualified on obtaining a certain minimal percentage is improper in certain situations. Nations that made material advancement have in certain examinations plucked the examinee who obtained 70% marks. A few months back I received a letter from an Ahmadi who had gone for a study course to England. He wrote that he sat for 3 papers, secured over 90% marks in two and was declared qualified but secured 70% in one paper and flopped the examination and requested for prayer to get through in the subject in the next examination.

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It is clear that progressive nations aiming to advance materially have grasped the secret of success. In fact, as a matter of principle, every unreasonable concession that stunts true development should be couragously rejected. The student must however enjoy every proper facility that helps his growth and his advancement and he should not be required to ask for it or to agitate for it. The very best provisions should be made for the education of students. For the students of science most up-to-date apparatus should be provided, and up-to-date libraries should be established. Adequate arrangements should be made to serve proper and wholesome food. A student's dietry requirements are different from that of an unskilled laborer. This difference should be duly noted. The intellectual flowering of a

student needs a moral milieu. That must be built up. A sensible and sympathetic teaching staff is another necessity. There is an umpteen number of measures necessary for creating self-reliance and self-respect. The students should have all these available to them, so that our boy, a Muslim boy.....I am speaking on the Islamic Economic set-up right now...should be fully self-reliant, self-respecting and well-behaved, qualified to pass on to others the sympathetic and considerate treatment he received at the hands of his teachers. His diet requirements that are very important in relation to his profession, must be made available to him. For instance, instead of coke and seven up, he should have milk. If he spends his money on milk and can digest it, that should be far healtheir for him. Allah, the Supreme, has created things which if added to milk can make it digestible for one who normally cannot digest it.

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Selection of Teachers

As far as selection of teachers is concerned, it should be governed by considerations of merit and ability to train the mind of the student and not on favoritism. When every child attains to full development of his capacities and faculties the nation can be said to have reached its pinnacle. But if only half the children of a people attain to full and complete development of their faculties and talents, that nation falls far short of its apex. Whether that be due to its wrong national policies or faulty schemes or its ignorance or its lack of appreciation of the fact that every child should be put on the road to fuller development of his faculties, it is half the nation at best and not the entire people and cannot enter the lists against a nation all of whose members have attained to perfection in the growth and development of their talents and capacities.

Fifthly, we see that the Islamic Economic set-up takes care of all the needs of the individual and safeguards all his rights. I will just give a couple of examples to pinpoint the current difficulties to the audience. It will not be, for instance, within the power of the

capitalist tc hurt the laborer through a lock-out. It is a way of the worldly to ventilate their tyrannical anger to blackmail workmen whenever they demand their dues, by shutting shop and giving notice to employees that they will neither be required to work any more nor receive any wages. Islamic Economic set-up will not permit such steps. The laborers too will, accordingly, not have to resort to strikes to get their dues, for, they will be receiving them without launching on that course. The worker will no more be in the grips of poverty and lacking bare necessities. It is true that he would not be permitted to sit idle, either, for, indolence is detrimental to full advancement. But if, in spite of efforts to find employment, he fails to land a job or his capabilities fail to eke out enough to cover his and his family's needs, the Islamic Economic set-up shall supplement his income to adequately cover his family's requirements. For instance, a worker has average ability and is employed accordingly but earns just enough to cover the needs of three persons at a respectable level. God gave him less ability to earn than many others but gave him instead of one child eight children or granted him one son who is so very intelligent that if he were to make full mental advancement, he could be a Doctor Abdus Salam, so highly qualified in his subject and in his knowledge that he could outrival world topnotches. Such a worker need not worry. For, the Islamic Economic set-up must take care of his eight children as a matter of duty and to bring up properly the boy, to enable him to attain to full mental and intellectual advancement, so that he may be ranked among the outstanding few sceintists of the world, shall also be the responsibility of the Islamic Economic set-up.

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Sixthly, there is disparity among men in their respective capacities and talents as created by the Lord of Universe. This disparity has to be taken into account by a servant of God and it should not lead to hatred and malice or to feelings of contempt and ridicule. (These are laible to occur in some minds and do not occur in others). For, since Allah, the most

High, made every man for the service of his fellow-man, He created this disparity among them, His objective was to clothe man with the robe of humility. Allah the Excellent, accordingly made the capitalst a servitor in that He commissioned him to work and earn for the helpless, the orphans and the destitute. When he made his pile, God did not say that since he earned money by the dint of his ability and sense and administrative acumen He had granted him, his millions are therefore his property and he can dispose of them at will. On the contrary, He laid it down that all the talents granted to him were in the interest of public service and since he used them properly and accumulated wealth as a servant, he is required to hand it over to the orphans and the destitute (the articulate and the mute) as they have God—given rights in his property.

In short, He made the rich and the poor fellow-servants alike and put each in his place vis-a-vis Himself, in a position of humbleness and forbade mutual ridicule, hatred, enmity and contempt, binding one and all in the bond of brotherhood, compassion, sympathy and affection, He planned a cultural pattern that takes in its sweep each big and small power as a serving agent, the prestigious being the ones who render all the dues of God and fellow-man, neither capital being an insignia of honor nor manual work and sod-busting being targets of ridicule and derision ; as both were brothers the rich and the poor stood shoulder to shoulder.

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The seventh feature of the Economic pattern originating in Divine attributes of God, the Supreme (I am making His attributes as my reference points) is that the graciousness (Rahmaniyyat) of God takes care of those who cannot earn for themselves. A child cannot make his living. The father has therefore been commanded to look after him. Some parents, on account of lack of training in disciplines, do not do their parental duties laboring under the impression that since they are parents they can do as they please. This attitude is untenable before God. The child is God's and being parents the father and mother are

entitled to homage of respect from him but they have to render to him his dues.

Next, there is the case of a man, the sole bread-winner of a family, falling sick. He makes just enough to cover their daily needs. He is struck down with malarial fever for a day and would not be able to work for a couple of days. In an Islamic Economic set-up, some one else shall be working for him for the two days he missed, to satisfy his requirements, not in reward of any labor, but as a benefice of His grace (Rahmaniyyat).

The eighth feature of this set-up that strikes us is that every person under it is charmed by the beauty of the compassion (Rahimiyyat) of the Merciful Lord, for, each work of labor he performs has been awarded wages, payable with promptness.

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Basic requirments to be met

Its nineth feature is in terms of the Divine word that the Lord of Universal providence has fixed the orbit of the powers of every person, its corollary being that nobody can be forced to work beyond his capacities. Just as a poor and a destitute person cannot claim anthing beyond the run of his capacities, none can likewise put him to a job beyond his endurance and power. (If is however important that all the means shall have to be provided to allow his talents and faculties to reach their full development) For, it militates against the spirit of the universal providence of God and therefore the Islamic Econmic set-up cannot permit this. Nevertheless, all basic requirements of the individual have to be met.

We also witness in this set-up flashes of the Lordship of Allah, the Supreme. Nobody makes, in economic terms, an allocation of his rights or rights of others, in the economic set-up of Islam. All the rights have been laid down by the Noble Lord in the Holy Quran. He showed the legitimate ways of earning and spending, and barred the ways of unlawful earning and unlawful expenditure. The Islamic Economic set-up in

upholding the Lordship of Allah does not empower any man to make any allocations for himself or for others. On the contrary it acknowledges the exclusive right of God to spell out the rights of each and every one. Therefore there is no room left for mutual bickerings. It is to this end that Allah, the Excellent, says in the Quran :

و اذا قيل لهم انفقوا مما رزقكم الله قال الذين كفروا للذين
آمنوا انطعم من لو يشاء الله اطعمه ان انتم الا فى ضلال مبين

To whom Allah grants wealth, if they feel that it is the grant of God made to them to dispose of it at will, it is wrong. They say that if Allah had so willed He would have given to them Himself and why through them then, for, He is the master of all treasures.

Allah says in answer that they had been given wealth to be put to test by means of it, this world being a testing—ground. He gave wealth to people to make them public servants and appointed them to earn millions to meet the requirements of the orphans and the destitute whom He did not give directly and that what they say smacks of utter ignorance of the wisdom of this situation and of the attributes of Allah, the Overlord. The Islamic Economic pattern thus rejects such tendencies and inclinations of this nature.

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There are different philosophical viewpoints and schools of thought. They have assigned a set of rights. But Islam does not accept man-made rights. Islam endorses in every aspect, in the economic sphere, the right affirmed by Allah and does not endorse a right that Allah has not affirmed. The secondary aspect of worship is that it should be offered only to Allah, with none else sharing in it. By means of it, as I said before, man is atonce released from every other bondage. Slavery imposed on men by men and not by God, is an economic bondage. In "Waters flowing East" great light has been shed on the point that some schemes have been devised in the world to bind man in chains of economic slavery and one of the means adopted in this behalf is the offer of aid-loans at international level. The

book goes into exhaustive detail on the evils that accrue through these loans and the fetters that hold men and nations in their grip. I might go into its details at some later occasion. At present all I want to say is that the Islamic economic pattern should take care of this aspect as well and it certainly does, freeing men from every kind of slavery.

International aid-loans, as this book says in great detail, are interest-bearing investments. A loan of Rs. 100 million is far example, made for thirty years, professedly a great concession, at the rate of 5% interest. A thirty-year loan at 5% per annum would mean a reimbursemt of Rs. 15 million for every ten million as interest money, the capital staying intact. The book says the scheme has been deliberately aimed at keeping world nations in chains of slavery.

Allah the Excellent has commanded Muslims:

تعاونوا على البر والتقوى ولاتعاونوا على الاثم والعدوان

"cooperate in your mutual dealings both on national and inter-national level. (I have at this moment referred to international relationship. I will therefore interpret this verse in that sense). "Your international dealings should be governed by considerations of virtue and piety and not in contravention of rights of Allah and excesses and aggressiveness, that is, contravention of the rights of men—you shall not encourage one another in that attitude". (Al-Maida 3).

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In brief, international relations should be strengthened and reinforced by respecting the rfghts of God and man and not for enslaving world nations. For, the worshipper of Allah can be the slave of only one Master in terms of the object of his creation; he can be a serf to only one Lord, that is to Allah only, and every other slavery that comes within the meaning of servitude to other than God, is abhored by God and does not find favor with Him; nor was man created for such a purpose. Therefore there is no room at all in the Islamic Economic set-up for any kind of servitude and slavery except submissive obedience due to the Only, the Singular Lord and we should all feel a sense of elation over it.

Eng: A. G. Soofi

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Land Ownership in Islam

Is individual ownership of land identical with private ownership of other objects ?

(By the Late Hazrat Khalifat-ul-Masih II)

CHAPTER II

The verses quoted earlier make no distinction between individual land-ownership and private ownership of other objects. They underline the fact that God created everything and therefore all creation belongs to Him and that everything of the earth was made by Him for the common good of all mankind. The word *ard* (earth) here means not only a farm but the entire globe and not only its products such as vegetables, herbage and cereals but all that is above it or in its bowels and within human grasp, even the bye-products of its produce. For, whatever is made of wood by implements or by hands or by brain granted by someone shall belong to Him Who gave the wood, the implements, the hand and the brain. God is, therefore, not only the master of farms, He is also the owner of cotton, wood, iron, herbs, and of stones found in the wilderness and of its sand. When He granted right of collective possesion to man, He did not limit it to farms alone. He made over to Him the gift of its rivers, its mountains and their snow and their flowers and herbs and their hidden coal-seams and their lead mines and copper-fields and mines of diamond and precious stones and similarly of its deserts, and the fish that lie under water, and birds of the air and all the rest. Men are not only owners of farms, they also own all the birds, all the medical preparations made of herbs, and all the machinery made of steel and all the articles made of wood created by God. In short whatever one can lay his hands on in the world or whatever has some value, is the common property of all mankind. In special situations, this ownership has been subjected to limitations and in a particular orbit private ownership has been

recognized. But not in a single statement made by the Holy Prophet (peace and blessings of Allah be on him) has any distinction been permitted in the ownership of factory products and produce of land, or forest products or commodities of commercial exchange or river products and ownership of farmland. God is as much the owner of farms as of mountains and rivers and factories and so are all men collectively owners of all these things. And the individual enjoys similar right of ownership of whatever he has of any these things, whether it be a farm or a factory or a mine or a commercial go-down or a salary due to him.

CHAPTER III

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It appears from the Holy Quran and the sayings of the Holy Prophet that Islamic law grants the owner of land the same proprietory rights as it grants to the owner of a factory or a trading firm or to a mine-owner or owners of herbs or forests without any distinction. All these owner-ship rights are subject to these limitations.

(1) The original owner is God. His ownership is unalterable. He can restrict private ownership to the extent it pleases Him.

(2) No proprietory right is admissible if it militates against the interests of others, as for instance, none is permitted to dam flowing water, bar public way i.e. stop people from using bye-paths. It does not mean one cannot bar tresspass over his farmland. Nobody is permitted to keep land vacant for an unlimited period. If farm hands are available, land should be utilized. The Holy Prophet (blessings and peace be on him) says : "Muslims are partners in water, in wild grass and in fire". That is, nobody can bar water, or wild grass to anyone or refuse a spark of fire to a fellow-Muslim." (Abu Daud Kitabul buyu Chapter Manalma).

Allama Ibne Qadama says "The minerals that lie on surface or need no deep quarrying and are used by the people and are a source of benefit to them, such as salt, water, sulpher, coal-tar,

kerosene oil, antimony, rubies and different kinds of clay and the like, do not become the property of anyone even if his occupation of their site was legitimate ; nor even a ruler has any right to grant it to anyone or prohibit their use as it would entail loss and hardship to Muslims." (Mughni Vol. VI Page 157).

Again the Allama observes : Private ownership of stream water and of wells situate by the road-side cannot be permitted (Mughni Vol. IV page 382)

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In the light of rulings given by the Holy Prophet (bless- and peace of Allah be on him) and the views expressed by the Divines of Islam in the spirit of the Holy prophet's stand and not solely because of reason, it appears that private ownership is of a limited character and in certain cases voidable in favor of public interest, as, for instance a well dug on the roadside would cease to be private property and become public property and similarly a mountain stream crossing the property owned by an individual shall become public property and minerals that are on the surface of the soil or need no deep digging shall be public property even though under government control, which would not extend to restricting and prohibiting their free use by the local population : it will extend only to its commercial residue. We can deduce from this finding the ruling that Government is authorized to enact laws prohibiting cultivation of crops inimical to health or yeilding flowers or attracting bacteria injurious to other plant life or depreciative of its value. As for example, home cotton grown close to American cotton farms deteriorates the quality of the latter and concomitant pollution depreciates the value of the product grown on nieghboring farms. The government would be fully justified in legislating against cultivation of an injurious crop in a certain area in terms of the above mentioned *Hadith* and the inferences drawn by the Divines. But government is not authorized to void the proprietorship of an individual on the plea that it is causing injury to public, for, individual proprietorship in itself has no nuisance value as has a wrong type of crop.

The right of private ownership as upheld in the Holy Quran, by the Holy Prophet and the findings of the prominent Companions and Divines of Islam :

As narrated in the Holy Quran, God commanded Adam "Live thou and Thy wife in the garden". (Al-Baqra 4). The inference is clear that one could acquire ownership interest in land—God made Adam and Eve owners of garden. It is evident that when one party is granted the right to put up in a certain place, all other persons are denied access to it.

Similarly in the Holy Quran, Allah narrates a conversation that took place between a believer and a non-believer.

(The believer) "When thou entered thy garden why didst not thou say Allah does what He pleases, none has aught of power except Allah. If thou art proud because thou hast more wealth and children than I have, then remember that God has decided to grant me a bigger garden than thine and send a whirlwind to blast thy garden with stones, leaving it a barren waste". It is a parable but it proves the point that an individual can acquire ownership of large gardens, in other words, large tracts of land.

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In the Holy Quran we find Allah's word to the Prophets when their people persecuted them threatening to oust them from the country "We swear by Our Person, that we shall grant you life of security in the land". The act of setting them up in the land has here been attributed by God to Himself.

A study of early history shows that nations preceding the period of the Holy Prophet (blessings and peace of Allah be on him) recognized private property rights. Here the words "We shall set them up in the land" not only declare private property rights as legitimate but in the spirit of Divine law and a grant of God.

In short, different verses of the Holy Quran and sayings of the Holy Prophet, substantiate private ownership. In Sunan-i-Abu Daud, it is narrated : Ismar says" I went to the Holy

Prophet (blessings and peace of Allah be on him) and offered my allegiance to him. I heard him saying "A land not owned by any Muslim shall be the property of one who occupied it first". (Sunan-i-Abu Daud, chapter II, Iqtalarzin, Page 437)

In support of it there is the report of Aisha (May Allah be pleased with her) "The Holy Prophet (peace blessings of Allah be on him) said "One who occupies a land not owned by anyone shall be deemed to be its owner". (Bukhari-Kitab-Mazar'i). This Hadith is clear on the point that people owning landed properties in his time were confirmed in their possession and Muslims were advised to occupy land to which nobody held a title. In a statement, Omar (Allah be pleased with him) amplifies the above ruling of the Holy Prophet (blessing of peace of Allah be on him) in the words "One who cultivates a waste land becomes entilled to its possession". (Bukhari Kitabul Mazar'i).

Now the question arises, which is "Araze mawat" (dead land) occupation of which has been permitted and what are the terms of its occupation, if any ? The answer is that *Araze mawat* are crown lands and not lands belonging to citizens nor land around cities and towns nor the village common and are not used for cultivation but are pasture grounds or playgrounds or are woodland used as a source of fire-wood.

The *Badai fil fiq hil Hanafia* says "Land in fact is of two kinds, owned and un-owned. Again "owned" is of two kinds, cultivated and uncultivated. An un-owned land is also of two kinds, one around towns and is a source of benefit to townsfolk. They collect fuel from there or their cattle graze there. The other kind is far from towns and townsfolk make no use of it. And this one is called *Mawat*.

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Imam Abu Yusuf says : "A tract of land around town suburbs from the nearest end of which the high-pitched call of a loud-voiced man cannot be heard by the townsfolk of the most adjacent quarter". (Al-ahkamal Sultania, Page 159).

The above findings confirm that 'owned' land is not *mawat*

and such unowned land is termed *Mawat* as is two far away from town to be a source of profit to its people and which individuals are permitted to occupy and government is authorized to allot to individuals. In other words, according to Hanafi jurists, not only individuals have no right to occupy a land which must be left alone, being a sourece of benefit to the dwellers of a town, even the government has no right to give it away to individuals, if by so doing it hurts the interests of the dwellers around the area. Imam Abu Hanifa goes a step further. According to him, "Nobody is permitted to cultivate unccccupied dead land (Mawat) except by the leave of the Imam because of the ruling of the Holy Prophet, (blessings and peace of Allah be on him) 'No-thing is legimate for anyone except within the pleasure of the Imam". (Al-akham al Sultania,page 159).

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CHAPTER IV

Title of Ownership in Islam

Title of ownership is derived under Islamic law through (1) inheritance (2) purchase (3) grant (4) and occupation or possession of something unclaimed, in a manner pronounced legitimate under Islamic law.

Here hereditary inheritance is upheld by the Holy Quran. The Holy Book declares the children rightful heirs of the father. A child is as much the rightful owner of a property he inherited from his father as was the father its rightful owner.

The Holy Prophet (blessings and peace of Allah be on him and his) upheld the properietory right landowners had acquired over estates during the pre-Islamic era. The Arabs who joind Islam continued in possession of their lands. The Holy Prophet (peace and blessings of Allah be on him) did not disturb the status quo except in cases of lands that were taken over under the law of war.

Ownership through purchase was a common practice among the Companions. In fact the Holy Prophet (blessings and peace of Allah be on him) purchased land from people of Madina for the Mosque site and for his residence. This is a

known fact that he and his Companions migrated from Mecca to Medina where they had no properties of their own. The houses they built there were located on sites they purchased from the citizens of Medina. A highly authentic Hadith has it that when, after a short halt in its suburbia, the Holy Prophet (peace and blessings of Allah be on him and his) entered Medina, he said he would settle around the point his mount (camel) would halt. The citizens of Medina, all the way, begged of him to stay with them. But he did not agree. Finally he chose as the site for Mosque and for his family quarters the piece of land around the spot where his mount halted. It belonged to orphans. Their gurdians made a free gift of it to the Holy Prophet (blessings and peace of Allah be on him) but he would not take it gratis and offered to buy it at a reasonable price. It was here that he later built a Mosque and his own family quarters.

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Gifts

Gift is another source of title to a property. A person gives away as a gift some property to another person or a party. Such grant entails title to properietory rights to the beneficiary to the extent the donor has defined it. If it is a total grant investing the beneficiary with all the proprietory rights, he will enjoy the same fully. If the transfer is subject to some limitation, it restricts the beneficiary's title to that extent. Instances of grants of both the types, total and partial, are recorded in the Hadith. Unconditional grants are lands like Khaibar estate alloted to the Companions as spoils of war, according to the Holy Quran. There are also individual instances of such allotments made by the Holy Prophet (blessings of Allah and His peace be on him and his) of lands that were not immediately distributed among the Companions. A case in point finds mention in Kunzulamal Vol II page 191 "Abdullah bin Abi Bakr reports that Bilal bin al-Haris called on the Holy Prophet (peace and blessings of Allah be on him) and asked for the grant of a big and wide piece of land and was granted".

In respect of occupation of vacant and dead land owned by none (Mawat) the relevant saying of the Holy Prophet and a ruling of Omar has been quoted and also Imam Abu Hanifa's view that government alone is authorized to make free gifts of it, though other Imams are of the opinion that since the original owners of such lands are individuals and not the government which is only a supervisory agent, individuals are entitled to occupy such lands to the extent of their actual requirements.

By quoting these references, I plan to establish the point that every Muslim who has got possession of some landed property through inheritance and is in occupation of it, or one who has bought an estate or obtained it as a grant, or took over a piece of land not occupied or owned by anyone else, has, according to Islamic law, as much title of ownership of his property as has an owner of a factory or firm or as has an employee the right to the salary he draws. If however, anyone has occupied any land illegally, by means other than the four mentioned above, government will be entitled to resume it. But if one owns land through any of the four above-mentioned means, Government has no right to dispossess him on the ground that God is the original owner of all land and government as its vicegerent has the right to resume it. Allah is not only the owner of all land, He is equally the owner of all services, all commercial enterprize, all indus tries and crafts. If it is any ground for the government to resume lands, it can, by the same token, take over every commercial and business activity and all jobs and even all the men, for, life is a gift of God and belongs to Him. If sovereignty of God can be the justification for a government to take over anything it chooses to, being His vicegerent, then government should have its hold on souls of men as well and put them to jobs it chooses for them and allocate for them food and clothing and fix no wages or salaries, treating them as mere serfs. But this is not considered permissible except in communism.

CHAPTER—V

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Is Feudalism Permitted In Islam ?

In the foregoing chapter I have defended ownership of

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land as permissible if acquired through legitimate means. Lest it should mislead someone into believeing that feudualism is like-wise legitimate, I hasten to dispell the impression with an emphatic "no". There is an important difference betweenfeudal estate and landlordship. A landlord is one who owns land and meets the demands of the state and society. A feudal lord is one who has been relieved of state or public charge wholly or partially. A landlord pays his dues, his revenue and water-cess or in Islamic terminology, the *Ushr*, *Kharaj* and *Zakat*. The feudal lord is either fully exempt or enjoys partial exmeption from payment of these state dues. In other words, he does not share the responsibilities of the state, its peace-keeping efforts, its dipensation of justice, its security and its defence while the poorest citizen is paying some tax in some shape. The feudal lord takes all the advantages the administration offers but does not share its burdens. This is totally unlawful. No government has any power to exmept anyone from payment of *Zakat* or *Ushar* tax. Even the Holy Founder of Islam could not do that. For, this is a due fixed by God and the due fixed by Him cannot be waived by any man. The first question that Muslims faced after the death of the Holy Prophet (blessings and peace of Allah be on him and his) concerned payment of Zakat tax. Arab tribals refused to pay Zakat saying it was a due valid only during the life-time of the Holy Prophet (peace and blessings of God be on him) and lapsed after his death. The Campanions remonstrated with them with the plea that administration of community affairs could not run without Zakat funds and that what would follow would be utter chaos. The new converts to Islam failed to appreciate the point and persisted in their refusal to pay tax. In other words they wanted to be treated as feudal lords. When instructions issued by Abu Bakr (may Allah be pleased with him) reached the governors to realize zakat tax and waive it, in no case, the entire land rose up in armed revolt and several tribes set out to attack Medina. This was a most critical hour for Islam. With the exception of Mecca, Medina and a couple of other places, the whole country was

in revolt. Even a brave hero like Omar (Allah be pleased with him) was dismayed at that moment. After conslutation with other Companions he approached Abu Bakr with a request to waive the Zakat dues for the time being and suggested that when gradually the people would become firmly grounded in Islam, they would start paying the tax of their own volition. At the same time he pointed out that a few thousand citizens of Medina would not be able to meet the challenge of the whole of Arabia : thousands of them were already making for the city from different parts and would undoubtedly tear down the town. Abu Bakr, after hearing Omar, said that Zakat was God's due and that he did not find in himself the strength to write it off, adding "by God, I will fight for this due even if all the Companions deserted him. I will fight alone. By God if they invade Medina and dogs drag into alleys the dead bodies of the Prophet's widows, I will keep up the fight untill they pay up even the hobble-string of camels they used to pay in the time of the Holy Prophet (blessings and peace of Allah be on him)". Omar felt a lump in his throat when he heard this and realized that here was the man who truly deserved to succeed the Holy Prophet (peace blessings of Allah be on him and his). *Vide* Mantaqa vol 11 P. 121.

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This is the ruling that the first Khalifa of Islam gave after the demise of the Holy Prophet (blessings of Allah His peace be on him and his). The Companions had to agree to it inspite of tremendous odds. And God the Excellent supported its validity through heavenly signs. Majority of Muslims had been sent to the Syrian border under the command of Usama bin Zaid. Only a handful of Companions had been left in Medina. The enemy was so powerful and so preponderant in numbers that the Companions could be easily trampled down under the feet of their mounts. But God helped Abu Bakr (Allah be pleased with him) as He had helped the Holy Prophet Muhammad (blessings of Allah and His peace be on him). For, Abu Bakr (Allah be pleased with him), had taken his stand in defence of one of the five imperatives of faith. God granted the Companions

determination and courage in ample measure: at times they were scattered like pebbles before an army overwhelmingly numerous. They would soon regain firm foothold and muster strong and would pounce upon the massive hostile force like cougars.

So far as the strength of the enemy host is concerned, even during the period of the Holy Prophet (peace and blessings be on him) the Companions had not to confront forces so disproportionate in numbers to their own meagre size. But they never took into account this numerical disadvantage. Nor did Allah let it adversely affect the issue. A few miles from Medina, a 2000—strong force of companions defeated the biggest enemy host numbering according to some accounts, almost one hundred thousand.

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They were tossed about like parched grains. They were flipped like ground meat but they held their ground and their swords rested only when Musailma, the impostor, was killed and his army dispersed helter-skelter. These events accentuate the fact that God in His high heaven endorsed the stand of Abu Bakr. If a government is empowered to waive Zakat tax, Abu Bakr (Allah be pleased with him) would have certainly written it off at that critical hour. But he did not. It shows that no government, secular or theocratic, can waive it. I wonder how this ignorance invaded the minds of Muslims that they started exempting people from the payment of ushr (tithe) and kharaj tax to introduce the feudal system which means that government and not God is the sovereign-owner and can bestow title of ownership on any of its creatures it is pleased to.

In brief, feudal system is totally un-Islamic and not only un-Islamic in general terms but specifically so because of being negatory to one of its five fundamental imperatives, transgression of any one of them being condemnatory of a man as a total disbeliever. I will therefore ask the Muslim feudal lords to give up their feudal grants in response to the call of the government. No one has any power to waive ushr or kharaj. There is only

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one instance in Islamic history of refusal by the state to accept ushr and the step was penal. One person was hesitant about the payment of Ushr. The Holy Prophet (blessings of Allah and His peace be on him and his) prohibited collection of zakat tax from him. After the death of the Holy Prophet (blessings of Allah and his peace be on him and his fellowers) this man came to Abu Bakr (Allah be pleased with him) offering to pay a large sum as His Zakat tax and begged him to accept it. But the same Abu Bakr who demanded of the Arab tribes even the hobble-string they used to give to the Holy Prophet (peace and blessings be on him) refused to accept it saying he could not collect the tax the Holy Prophet (peace and blessings of Allah be on him) had turned down. It is narrated that the man used to bring zakat—money every year, the current year dues together with past arrears but Abu Bakr (Allah be pleased with him) would have none of it and the man would go back broken-hearted and in tears. We have no other instance of feudal ownership in early Islam. But how degrading and how painful was this feudalistic situation. That man who had disobeyed the command of the Holy Prophet (peace and blessings of Allah be on him and his people) regarded his tax exemption a curse and wanted to wash off its stigma from his face. Does the Muslim feudal lord of today want to transfer this curse to his children? Regardless of the fact whether the government legislates in this behalf or not, the Muslim feudal lord should not be prepared to appropriate the tax money; even if the government were to thrust it back on him, he should reject it lest its appropriation should void his faith and dump him with disbelievers.

All the estates granted by the Holy Prophet (peace bleeings of Allah be on him and his) to the Companions as gifts were subject to *zakat* tax. It is said "Bashir bin Yasar reports he heard many Companions of the Holy Prophet (peace and blessings of Allah be on him) he met saying that when the Holy Prophet (peace and blessings of Allah be on him) conquered Khaibar, he divided its land in 36 parts, subdividing each part in 100 parts. Half of it he distributed among Muslims, his own share inclusive.

The other half he reserved for the coming delegations, public affairs and relief." (Sunan Abu Daud).

Was the first half of this land subject to ushr (Tithe) tax? We come across in Sunnan Abu Daud a statement by Ayesha (may Allah be pleased with her) that the Holy Prophet (blessings and peace of Allah be on him)used to send Abdullah bin Ravaha to Khaibar to appraise the value of dates growing on the trees before they could be consumed and would give the Jew cultivators the option to accept his estimate and take his share or reject it. Ayesha (Allah be pleased with her) says this appraisal was made to assess zakat dues on the value of the fruits before they could be consumed. It means that the Khaibar land grants were subject to zakat tax. If anyone deserved exemption from zakat tax it was the Holy Prophet himself (blessings of God and His peace be on him) and his Companions. But he did not choose it for himself, nor for his Companions and collected the *Zakat* tax due from every one.

CHAPTER—VI

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Are Big land-holdings banned under Islam ?

The answer to the above question is "no". Islam permits ownership of big as well as small land—holdings. In Hadith narrative we find the tract of land the Holy Prophet (peace and blessings of God be on him) held in Khaibar was big enough to cover his personal exprenses and maintenance of his family and care of the poor of Bani Hashim and re-marriage of their widows. (Fatuhalbaldan Page 31).

And the Hadith has it : Tamimdari begged of the Holy Prophet (blessings of peace of Allah be on him) to set apart for him as a grant a tract of stream-irrigated land of Syria before its conquest. He did. (Al-Ahkamal Sultania P. 169).

According to another report, (Al-irtisamat liamir Shakeb Arsalan P. 115) Amr bin al-As (Allah be pleased with him) had a vineyard in Taif resting on a million stilts. If ten stilts hold one plant, the number of plants would run into a hundred thousand. It would mean a garden covering more than 100

acres of land. One acre of garden fetches ten times the proceeds-value of an agricultural crop. Imam Abu Yusuf, disciple of Imam Abu Hanifa, says: Some leading lights of Medina told me that the Holy Prophet (peace and blessings of Allah be on him) granted Bilal Inbal Haris a tract of land lying between the sea and the mountain. (Kitabal-Kharaj page 35). It has been related in another Hadith work in these words: Amir bin Auf (Allah be pleased with him) says the Holy Prophet (blessings of Allah and His peace be on him) in making him the grant of mineral deposits in the area extending from Qudas mountain to the sea set down in a deed. "In the name of Allah the Gracious, the Compassionate. This is the grant Muhammad the Prophet of Allah (peace and blessings of Allah be on him), made to Bilal bin Haris bestowing on him mines of Qabbiya in Qudus mountain, on its heights, and its depressions and beyond its all arrable land except the right any Muslim has." (Abu Daud, page 435).

This was such a big area that Bilal could not cultivate it even during the says of expanding Islamic conquests when Muslims enjoyed considerable wealth. Abdullah bin Hasan (Allah be pleased with him) is quoted as saying that Ali asked Omar (Allah be pleased with both) to make him a gift of land. He granted him Yambo, a town which is also the port of Medina and therefore enjoys special importance. It it evident that the land area around the township should easily measure a few thousand acres.

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Abdullah bin Omar (Allah be pleased with both) says the Holy Prophet (peace and blessings be on him) granted to Zobair the entire land his horse had covered in a galloping spell. He next flung away his whip. The Holy Prophet said that the area be extended to the point where the whip of Zobair had landed. (Abu Daud, chapter Iqta al arzin page 437).

Horses of Pakistan run fast but Arab horses run much faster and further. If the run of Zobair's horse covered even five miles, the land area should easily extend to 20,000 acres.

to be continued

(Eng. A. G. Soofi)

Amirulmominin Omar

(By A. G. Soofi)

The first thing that the new Khalifa, on assuming office, did, was to appeal for volunteers. An army under Abu Obaidah bin Al-Maslul Saqafi was soon despatched. In the encounter that ensued, the Iranian force amassed at Numariq was put to flight. Another enemy force was defeated at Saqatia. Iranians sent yet another force to meet the Muslims. A bitter fight took place at Maruha. Iranians had brought a large number of elephants. As they were not used to the sight, the horses of Muslim soldiers took fright. In a bitter hand-to-hand fight that followed, many Muslims including Muthna, the Commander, were run over by elephants. Muslim losses were heavy. They barely escaped utter rout and with great difficulty managed to cross the river.

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Omar's General Call to Arms

The Iranians had a pleasant surprise. But Medina was plunged in sorrow. Omar sent a general call to arms. Speakers and poets went round the land. The whole of Arabia was on fire. Thousands of volunteers poured in Medina. They were all in arms. Even Christian Arabs volunteered to fight the battle of Arabia. A frightful clash took place at Buvaib. Iranians under their chief Mehran were in high spirits. But Muslims gave back hard blows. Muthna was in the thick of strife. One Christian Tribal chief was on his right and another on his left when Mathna's brother Masud fell. He warned Muslims not to lose heart. "For this is how a hero gives his life" he said. The next to fall was Ans bin Hilal, a Christian chief. Mathna at once took him in his lap and placed him gently with his own dead brother. Iranian commander Mehran was killed by an Arab youth. The Iranian army took to flight. But they were completely surrounded. Only a few escaped with their lives.

Iran Resolves to Fight to the End.

Iran, however, had not lost hope. The king and his nobles again amassed a huge force. They made a firm resolve to push the Arabs back to the desert. There was again widespread revolt in Iraq. But Medina was not quiet. Omar again alerted the whole of Arabia. Volunteers poured in from many tribes. A grim struggle lay before the followers of Islam. They knew it was now or never. If they won, Islam would gain from power to power. But if they lost they had no future to look to. They were therefore prepared to fight to the bitter end. They had two clear alternatives before them. Either they should return home victorius or die in the battlefield and they made their choice.

It was an army of desperate men that marchod to Iraq under Saad bin] Abi Viqas, an uncle of the Prophet.

Muslim Embassy to Iran

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An embassy of Muslims visited the Iranian king at Madain. The Khalifa wanted to avoid war. He directed that peace terms should be offered to Iran. Yazdgard received the envoys in his court. It was a colourful scene. He sat on his throne with his nobles around him. They wore bright jewels and flashy uniforms and were fully armed. Arabs were a simple and rough party wearing long hoses and long cloaks and holdig long whips in their hands. The awesome sight cast a chill on the royal court. The envoys invited the Emperor of Iran to accept Islam, or pay tribute or prepare for war. Yazdgard was besides himself with rage. He said, "Do you forget that no people were as low and down as you? Whenever you rebelled, we would order our frontier chiefs to straighten you up". One of the Muslim envoys, *Mughairah bin Zarar*, said, "It is true that we were wretched and a lost people. We used to cut one another's throat. We were given to burying our daughters alive. But God raised a prophet among us. He was of the noblest family among us. First we opposed him. He would speak the truth and we used to call him a liar. He would come closer and we would

back out. But gradually his words had their effect". Then he told the king that if he would embrace Islam, he would be one of them, a brother-in-faith. If he did not like the idea, he could pay tribute or fight. The Chosreo lost his temper. He ordered them out and gave them a sack full of dirt as his answer. The Muslim envoy who carried the gift on his shoulders, cried out with joy, "Chosroe has given us the land of Iran"!

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The Qadsia Victory

A three-day long savage battle was fought at Qadsia. Rustam led the Iranian army. It had elephants, archers and an armour corps. Muslims were far less in number, had no elephants and were poorly armed. But they had no fear. Both sides fought hard and with great bravery. Poets chanted verses and speakers recited the Quran. There were single combats, hand-to-hand mass clashes. Like waves of the sea, the two armies bounded forward now and fell back again. At last the Muslim force made one last major push. Rustam was slain. Iranians lost courage and left thousands dead on the field.

Many a fighter achieved fame. Qawa was one, Maddi Karb was another. They dismounted and with drawn swords pounced upon the elephants of the Iranian army. The widowed poetess Khansa sent her four sons to battle. Her parting advice was: "Sons, you are not a burden on your country. Nor were you visited with famine. Still you brought your old mother here to throw her before Iran. By God, you are begotten of one father even as you are born of one mother. Go hence and fight to the end". As they heard their mother's command, they melted away in the thick of the battle and fell fighting bravely.

Omar was passing anxious days and sleepless nights at Medina. Every morning he would go out and wait hoping for news. One day he saw a camel in hot pace. He ran to ask the rider if he had any news from the front. He said that he had; the Muslims had won. The rider was driving his mount hard and Omar was running to keep the pace. When on the way, a passer-by addressed Omar as Commander of the Faithful,

the messenger then knew that the enquirer was no other than Omar the Khalifa. He offered apologies but the Khalifa told him to forget it. Then the rider gave him the letter of Saad. Omar hastened to announce the news of victory and in a speech said, "O Muslims I am no king and I do not mean to make you my subjects. It is my desire that while you sleep peacefully I should work for you. If it were ever in my mind that you should wait at my door, then it would be my greatest misfortune".

A large number of Iranian subjects had founght the Muslims against their will. They were granted free pardon and allowed to stay in their homes peacefully. Muslims moved freely among them.

Attack on Madain

The Muslim troops next advanced to Madain, the capital of Iran. On the way they reduced several strong-points of the enemy. When they reached the Tigris they found the bridge gone. Saad put his horse in the river. Others followed. The Muslim army swam across the river in battle order. Iranians were so much frightened at the sight that they took to flight. When Saad reached Madain, he found the capital deserted. His army offered prayers in the palace. They found there much wealth, crowns, jewels, golden swords, a golden horse, a silver camel, rich dresses, and piles of valuables. Whatever a soldier found he took it straight to the commander. When these articles were sent to Medina, Omar marvelled at the honesty of the Muslim army.

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Jalula Reduced

Troops under Hashim bin Utba marched on the heels of the Iranians force. A long fight raged at Jalula where Iranians took shelter in a fort. Qa'qa led the attack. In the fierce hand-to-hand battle 100,000 Iranians were slain. Huge treasures fell into the hands of Muslims. Qa'qa next proceeded to Halwan which he captured easily. Peace was declared. Thousands came with offers of tribute. They were granted freedom and all rights of property.

Iraq was now fully conquered. Two new cities Busrah and

Kufa were founded. Muslim forces spread out in the country. They easily conquered the rest of the province. Some skirmishes took place at Ahmez, Tastar and Ela. Jazira was also added to Islamic conquests without much fighting.

The Nihawand Victory

Omar was now anxious for peace. He proposed to leave Iran alone. Iraq was part of Arabia proper. It had been recovered. The quarrel must end, he thought. But Chosroe was not prepared to swallow defeat. Iranian patriots were deeply hurt. They were preparing for revenge. They wanted to win back their lost province and their fallen prestige. Soon another Iranian army was amassed at Nihawand. A Muslim force under Noman bin Maqran marched to meet the enemy and laid seige to the fort. After several days Muslims succeeded in drawing the enemy out of their positions. The fight in the open battlefield did not take long. Iranians fled and were pursued by Muslims as far as Havazan.

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Omar Orders Conquest of Iran

The Khalifa now ordered his armies to conquer Iran. Forces were despatched to different provinces under Ahnaf bin Masud, Osman bin Abilas, Sariya bin Zainam, Suhail bin Abi, Asim bin Amr, Hakim bin Umair, Abdullah bin Utban, Alqma bin Nazir, Abdullah bin Umair, Shahab bin al Makhariq, Naim bin Maqran, Utba bin Farqad and Bakr bin Abdullah. These commanders added more victories and larger areas to Muslim conquests.

Yazdgard Chased out of Country

Ahnaf bin Qais chased Yazdgrad out of the country. The ex-Emperor took refuge in Balkh. Ahnaf occupied the town. Yazdgard fought a last ditch battle with the help of Tartar troops. He lost and fled across the Oxus.

Iran under Islam

Iran was now under the flag of Islam. It was the eighteenth year of the Hijra. The poorly-equipped and ill-fed forces of the newly-born Muslim state had crushed the high-paid and

experienced armies of a great and old empire in less than four years. Long had Greece fought Iran. It conquered her for a short while only. Soon after its conquest by Islam, it lived only as a Muslim province or as a Muslim state. It never rebelled against Islam.

Muslims proclaimed peace. People agreed to pay the tax and tribute. The farm-owners continued to occupy their lands. They were well-treated by their new rulers. They found that a new era had dawned. There was freedom, there was equality and humanity. The days of haughty nobles were gone.

Fighting in Syria

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Islam was fighting on two fronts at one and the same time. A bitter war was on in Syria when Muslims were also engaged in war with Iran. After the Ajnadin battle Muslims marched on Damascus. It was a great centre of trade and the chief town in the area. After a long siege the city was conquered. Khalid learnt one night that citizens of Damascus were dead drunk. Quietly swimming across the moat, he scaled the town-wall. Then he dropped down a rope, for others to climb up. Stealthily the party slipped into the town. They caught the guards unwares. The gate was thrown wide open. The waiting forces rushed in. Sudden panic seized the public. They sued for peace.

As a result of the sweeping victories of Islam, Romans were naturally very much alarmed. They collected a big force at Baison. Muslims camped at Fahl. Both forces faced each other. Maaz went to the Roman camp as envoy. The Roman general asked him, "Why did you come to our country? Abyssinia is much nearer your land. Iran has no male king and is ruled by a woman. Our Emperor is mighty powerful and we are like stars and sands in numbers". Maaz answered back, "Whether you be as many as the stars and the sand we fear not. Victory does not depend on numbers. Allah has laid down that many a small party shall rout a bigger one. You are proud of being the subjects of a king who holds your life

and death in his hands. But we have a ruler who does not prefer himself to any of us". Next the Roman chiefs offered money and in return asked the Muslim troops to leave. Abu Obaidah bin Al-Jarrah felt greatly enraged. He ordered an immediate attack. After a bitter fight Muslims won. Muslim forces next marched to Ems. The city surrendered after a brief clash. In this encounter one Sharjil Humairi alone slew 700 enemy horsemen.

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Byzantine Emperor's Last Bid

The Roman Emperor called a party of his men to Antioch. He wanted to know why his forces were on the run. An old man said, "Arabs have better morals than ours. They pray at night and fast in the day. They oppress none and treat each other as equals. We oppress others".

Muslims withdraw from Ems

The Roman Emperor made a desperate effort to raise a big and powerful army. Muslims prepared to meet the foe. They decided to withdraw from Ems. The Commander was of the opinion that they should occupy the town and turn the citizens out. Sharjil bin Hasana said, "O Commander you cannot do that. We gave them terms of peace in the town. The promise cannot be broken." Before withdrawing Abu Obaidah bin al-Jarrah returned all the tax to the townfolk. He said that the tribute was in return for protection. Since they could not protect them any more they had therefore no right to have the tax. The Christians were so deeply moved that they gave them a send-off with tears in their eyes. "May God bring you back" was their sincere prayer. Jews too swore by the Bible that they would resist Byzantium to the end. The city closed its gates. Abu Obaidah returned the tax-money to the people of the neighbouring area also. The whole country was in panic. When people learnt that big Roman armies were on way, they rose in revolt. Priests were exciting the populace everywhere. The mass of Christians were worked up against the Muslims. Abu Obaidah sought help from Medina. He had withdrawn to Yar-

muk. All they could get from the capital was a one-thousand strong unit. The Muhajirs and Ansars offered to go to the front. But it was too late for an army to be in time. Omar left the matter in the hands of God.

Battle at Yarmuk

The victory of Yarmuk sealed the fate of Byzantine rule in Syria. Both sides fought bravely. Deeds of individual valour were highly praised. One Habash bin Qais fought with splendid courage. His foot was cut off by an enemy blow in the thick of the battle. For quite a time he did not feel the difference. Later he went about in search of his lost limb. Long was the incident remembered by his tribe with just pride.

After this victory, the whole country was easily reduced. Muslim forces conquered back Ems and other towns. Khalid occupied all points from Aleppo to Qinnsarin and Yazid bin Sufiyan cleared the territory as far as Beirut. Muslims now held the entire coast of Syria. Antioch fell after a brief battle. Maraash was also taken.

In the year 19 of Hijra, the Byzantines made their last great attempt to regain Syria. A battle was fought near Ems, where Romans beat their final retreat.

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Conquest of Palestine

Abu Bakr had given Amr bin al-As the command of the Palestine army. He was almost constantly engaged in Syria together with other Muslim armies fighting the Byzantine forces. In the fourteenth year of the Hijra, Akka was conquered. This cut off the land route of Romans with their Palestine army. After the defeat of Romans in Syria, Muslims turned to the conquest of Palestine seriously. Baitul Muqaddas was a tough point. The townsmen shut themselves up. After a long seige, they agreed to make peace. They offered to surrender only to the Khalifa of Islam. Omar undertook the journey. He left Ali his as deputy in Medina. Muslim Commanders met the Khalifa at Jabia. There peace was made with the Christians of Palestine. The treaty read as follows: "This guarantee is given to

the people of Palestine by the servant of Allah, Omar, Commander of the Faithful. Their lives, property, churches and crosses shall be protected. The sick, the healthy and followers of all religions are included in this guarantee. It is promised that their prayer houses will not be taken over nor pulled down. There will be no meddling with their religious affairs and none will be harmed.....Allah, His Prophet, His Khalifa and all the faithful are behind this guarantee provided these people pay the tax. Khalid bin walid, Amr bin al-As, Abdur Rahman bin Auf and Muawaiyah bin Abu Sufiyan are witnesses to this deed".

Omar entered the town on foot. He wore a simple dress. He was received at the gate by Christian priests. He visited the main church. As it was prayer-time, the Chief Priest asked him to worship in the church. Omar declined and prayed outside where now stands the Omar Mosque.

Muslim forces now pushed forth to Qaisariyah. The city resisted firmly. But in the end it was reduced by Muawiya bin Sufiyan.

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Egypt

Egypt was a province of the Byzantine Empire. The Romans were raising a large army there to attack Palestine and Syria. Amr bin al-As sought Omar's permission to invade Egypt. It was very important to occupy that land, he argued. Omar gave his consent with great reluctance. He was not in favour of opening a third front at the time. But Amr bin al-As wanted only 4000 troops. He accordingly set forth on this daring expedition with a small force. Keeping his movements swift and secret, he attacked Arisha. The town fell into the hands of Muslims without any fighting. Next the Muslim troops occupied Ferma and Balbis. In the clashes that took place Romans suffered heavily. The whole of Egypt was dazed. The Coptics and Jews felt very happy. They had been long ill-treated by Romans. Amr bin al-As next occupied Memphis. Romans advanced to meet Muslims with a big army. Amr bin

al-As was however too smart for them. He was moving fast from place to place and would suddenly turn back. When central Egypt was run over by him, Amr proceeded to Rablyan, a strong Roman fort. He had received help from Medina. Some 10,000 troops had arrived under Zubair bin al-Awam. A long struggle took place. One day Zubair scaled the wall of the fort. He had a small party of Muslims with him. By sheer daring he surprised the Romans, who got panicky. The gate of the fort was thrown open. Peace was soon made. Masquwas, the Copt governor, told Amr that his people were against war with the Muslims. He was assured that Muslims would treat Copts with great kindness.

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Alexandria Taken

The neighbouring area was quickly occupied by Muslims. People readily offered to pay tribute. They were granted peace and freedom. Amr bin al-As led his troops to meet the enemy at Alexandria. After a long seige peace was made. The enemy agreed to pay tribute. Muslims assured them freedom of faith, and promised to protect the life and property and honour of their new subjects. When the news reached Medina there was great joy in the capital. The conquest of Egypt was complete. The event took place in December 641 (21st year of Hijra). Amr bin al-As conquered Egypt in two years and two months. He started with a force of 4000. He was later helped with some more troops. His total force was hardly 1/10 of the army put up by the enemy. The Muslim State now extended from Makran in the East to Alexandria in the west. It covered Azerbaijan in the north and Hazarmaut in the south. Twentyone years before the Holy Prophet had taken refuge in the cave Thaur. He had been forced to leave Mecca. He had only one companion with him, Abu Bakr. In two decades twogreat empires had been humbled. Millions had joined Islam. The face of the world had changed. Arabs who were kicked about as wild savages, were now feared and respected. They had produced great generals, finest soldiers, best rulers and brilliant administrators and farsighted statesmen.

Omar Passes Away

One day, Feroz, a Persian war-prisoner complained to the Khalifa that his master was rather hard on him. Omar asked for details. Feroz said his master charged him six cents a day. Omar asked him what his trade was. Feroz said he was a smith, a carpenter and an engraver. The Khalifa said he was certainly not being treated harshly by his master. Feroz was displeased. Next morning when the Khalifa was leading the prayers, Feroz attacked him with a dagger. He also wounded several others when they grappled with him, and when he saw no way of escape, committed suicide. When Omar learnt that the culprit was a fire-worshipper, he thanked God that his assailant was not a Muslim.

The wound proved fatal. When Omar knew that his end was near, he appointed a committee of six. They were Ali, Uthman, Saad bin Abi Viqas, Abdur Rahman bin Auf, Talha and Zubair. They were to elect one of the group as the next Khalifa.

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Omar next expressed his wish to be buried beside the Prophet. He sent his son Abdullah to the Holy Prophet's widow, Ayesha, to grant his last request. He was very happy when she agreed. He next required of his son to arrange for the payment of his debts.

In his parting advice to the next Khalifa, he enjoined upon him to look after the welfare of Muhajirs, Ansars, Arabs and Zimmis (non-Muslim citizens).

He died after three days. His body was lowered in the grave by Ali, Uthman, Abdur Rahman bin Auf, Talha and Saad bin Abi Viqas.

Medina and later the entire Muslim world plunged in deep grief. Omar was tall, well-built, fair-faced, and a bright-eyed man. He was an eloquent speaker, a just ruler, was strict in discipline and had simple habits. He was the first to organize government machinery. He believed that Khilafat was the trust of God and that the Khalifa must consult public opinion. Often

officials were dismissed on complaints from public. They were also elected by the people. Only efficient and honest men were considered for jobs. He never preferred himself to others. His own duties and rights were, in his own words: "I have no more right over public money than the guardian of an orphan. If I am well off, I will take nothing. You have some rights over me and you can demand them. The first is that I should not be unjust in collecting tribute and spoils of war. The other is that I should not spend public money improperly. Another is that I should increase your allowances, guard the frontiers and put you in no danger".

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Directives to Officers

All the governors and officers were warned in these words:- "Remember I have not made you chiefs of the people and tyrants. I have made you leaders so that people may follow your example. Give Muslims their dues. Beat them not otherwise they wiil lose self-respect. Do not give them false praise cther-wise they will err. Keep your doors open to them so that the strong do not eat up the weak. Do not prefer yourself to them as that would be injustice".

Ayaz bin Ghanam, an officer, kept a peon at his door. He was severely reprimanded and forced to tend goats. State officers were well-paid so that they could not be purchased. In fixing tribute Omar consulted the non-Muslim citizens. The old and the poor were exempted from payment of taxes. Instead they received aid from the treasury. *All crown lands in conquered countries were distributed among non-Muslim peasants. Muslims could not buy land in subjugated territories.* Roads, bridges, canals, and dams were constructed. Thus more land came under the plough. Every year respectable non-Muslims were invited to the capital. They were required to say an oath whether tribute was being realized justly or unjustly.

Omar did not disturb the government machinery in con-quered countries. All the clerks and accountants stayed in their jobs. Office work was conducted in national languages as usual.

There were fire-worshippers, Greeks, Jews, and Christians holding government appointments.

Omar believed in the rule of law. Nobody could claim to be better than his brother. Judges were required to be even handed. "Treat all as equals in justice, so that the weak are not disappointed and the rich not encouraged". Once he appeared before a court as a party. The judge showed him great respect. Omar told him that he had been unfair; that both parties were equal in the eyes of law.

Omar was the first Khalifa to appoint a police force.

Close watch was kept on weights, measures and prices. Care was taken that animals were not overloaded.

Omar organized a disciplined fighting force. There was a reserve force and a standing army. Both were paid.

In fixing salaries of Muhajirs and Ansars, Omar gave the servants and the master equal amounts.

In Muslim wars, Greeks, Jews, Christians, Magis and Copts used to take part. Among the troops were also some Jats of Sindh. Muslim and non-Muslim troops were all paid equal salaries.

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There was thorough discipline in ranks. Every little bit was reported to the Khalifa. He had a smart intelligence service. Enemy movements were also closely watched. Samrah Jews of Jordan and Palestine were engaged as intelligence officers. They were exempt from tribute.

Omar never forced Islam on anyone. His domestic servant was a Christian. Omar would preach Islam to him. The servant would answer back that he would remain loyal to his own religion. Omar would remark, "There is no compulsion in faith". It was therefore that he always insisted that non-Muslims should be treated with kindness. His officials knew well his view. They were very careful. Once an official, Umair bin Saad, cursed a non-Muslim. He repented soon after and resigned his post. He thought that he had used harsh language because of his official position. He therefore decided to give it up.

Omar insisted on people learning the Holy Quran. Those who learnt the Holy Book by heart were favoured. Every soldier was expected to read the Holy Book well. He appointed paid Muezzins and Imams (prayer-leaders) in mosques. Men of learning were highly honoured by him. Men of piety much more so. He valued truthfulness most. Honesty and common sense ever merited his favour.

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Treatment of Non-Muslims

Omar would visit the houses of fighting men. He would buy daily needs of the family, write letters for them and deliver their letters to them personally.

Once a caravan came to the town late in the evening. Omar called Abdur Rahman bin Auf to join him in keeping watch over the camels and goods of the late-comers.

He used to go about at night to see the condition of the people. Once he saw a woman cooking something. Her small children sat by crying. Omar enquired of her the reason. She said they had no food for several days and that she was boiling plain water just to console the kids. Omar went staight to the treasury. He brought out a bag of flour, meat, cooking oil and dates. His servant wanted to carry the things. Omar said, "You would not carry my burden on the Day of Judgment." He carried it himself to the woman's tent. Omar made the fire and she cooked the food. After the children had had their fill and started playing, he felt very happy. The lady thanked him and said, "You should have been the Khalifa instead of Omar".

How Omar Feared God

Once an Arab called on Omar. He said, "O Omar, the joy is the joy of Paradise. Clothe my girls. By Allah, you will have to do it". Omar answered back, "What then, if I do not"? The Arab said, "On the Day of Judgment it would be required of you and you will be stunned. Then you will be led either to hell or to paradise". Omar wept so much that his beard got all wet. Then he sent him away with a gift.

"Men are Born Free"

A Copt was beaten by the son of Amr bin al-As, the governor of Egypt. The victim complained to Omar. The Khalifa had the culprit flogged publicly by the aggrieved Copt. Amr bin al-As watched helplessly. Turning to the father and the son, the Khalifa said, "Since when have people started making men slaves? They were born of their mothers free".

A Life of Austerity

Hira had been conquered during the period of Abu Bakr. Khalid had made a treaty with non-Muslims there. He had agreed that if any one of them was out of job owing to old age, *he would be given pension from public treasury*. Omar honoured this treaty fully.

Once Omar saw an old man begging. On enquiring, he learnt that he had to pay *Jaziah* tax. Omar wrote off the tax and gave the old man a pension from the state treasury.

Omar was never hard on non-Muslims. Once Christians of Najam prepared for revolt. Omar ordered that they should be removed to Syria. They were paid the full value of their property in cash. Officials were ordered to give them every facility on the way. They were futher exempted from tax for two years.

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Equality Before law

Once Jabala, King of the Ghassanides, hit a slave. The slave hit back the king. Jabala was very angry. He complained to Omar. The Khalifa said that the slave was right. Jabala gave up Islam and left the country. Once Bilal, the African slave, and Sohaib, the Greek slave, called on Omar. Qureish chiefs also waited on him. The Khalifa gave the slaves places nearest to himself. Abu Sufiyan, the Meccan chief, felt deeply hurt. But Omar was unmoved. He said Bilal and Suhaib had entered and served Islam much earlier, and the Qureish chief much later. He falt sorry for them but he could not prefer them to the slaves; they were the close companions of the Prophet and thus would he treat them.

Once Omar was not feeling well. He was prescribed honey. He begged permission to take a little from the treasury. His wife Umme Kalsoom sent some perfume to the Queen of Byzantium. She sent back jewels. Omar turned over the jewels to the treasury. He said the presents were exchanged through Muslim envoys. He gave his wife only what she had actually spent.

Being a family man, he needed expenses to run the house. He asked Muslims how much he could draw from the teasury. Ali proposed that he take only "simple food and simple dress". That was all he received.

Omar handled vast treasures, gold and silver, jewels and valuables. But his own cloak of coarse cloth had many patches. His turban was torn and his shoes were rough-shod. Once Habi bin Zaid said to Omar, "You have greater right than anybody else to enjoy good food, good mounts and good dress". Omar lifted his rod and gave him one. He said he had no more rights than others.

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Though stingy to himself, Omar was generous to others. He could not see anybody in distress. Once he came across an old man who was crying bitterly. Omar wanted to know the cause of his misery. He said he had been caught drunk. Abu Musa al-Ashri, the governor, had him flogged and then he had his face blackened and had him taken round the city. He had next asked people to boycott him. Omar at once wrote a letter of warning to the governor, and gave the old man 200 dirhems.

Amiralmominin Omar was 63 at the time of his death.

THE 20TH CENTURY CRUSADE

The Zionists of Israel have lost their heads. A temporary victory won with borrowed arms has made them arrogant. They feel they are unchallenged masters of the situation for good.

In their mad anger they have started a campaign to desecrate and finally liquidate the sacred monuments of Islam in Jerusalem. The latest victim of their vandalism is the Masjid-il-Aqsa.

The Jews foolishly feel that with the backing of the Christian world they can uproot Islam in the Holy land.

This act of vandalism is the last drop in the cup of their rebellion against God. They and their stupid allies do not realize that it will bring Muslims much closer, uniting them in a long and hard struggle and a fight to the finish against the Christian Jewish alliance aimed at subjugation of Islamic lands and Islamic people and their economies.

The new crusade of 20th century will by Divine grace fare no better than its ill-fated fore-runners. It will only add another chapter of shame to the long annals of the perfidies of western nations.

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And in the end only the believers shall enjoy Divine support. The glory of the cross is passing and the doom of Israel is drawing near, so said the Messiah of Islam and so did predict the Holy Prophet of Islam. A new nation, a new life, a new era of glory, will rise on the ashes of Israel and its ministering devil, the world of Christianity.

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